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S E R M O N . 5  
P R E A C H E D  
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S<sup>t</sup> PATRICK'S CHURCH  
D U B L I N ,

On the 23<sup>th</sup> of October. 1690.

Being the Anniversary Thanksgiving for putting an end to  
the IRISH REBELLION which broke out on that  
day 1641

Before the Right Honorable the LORDS JUSTICES  
of IRELAND.

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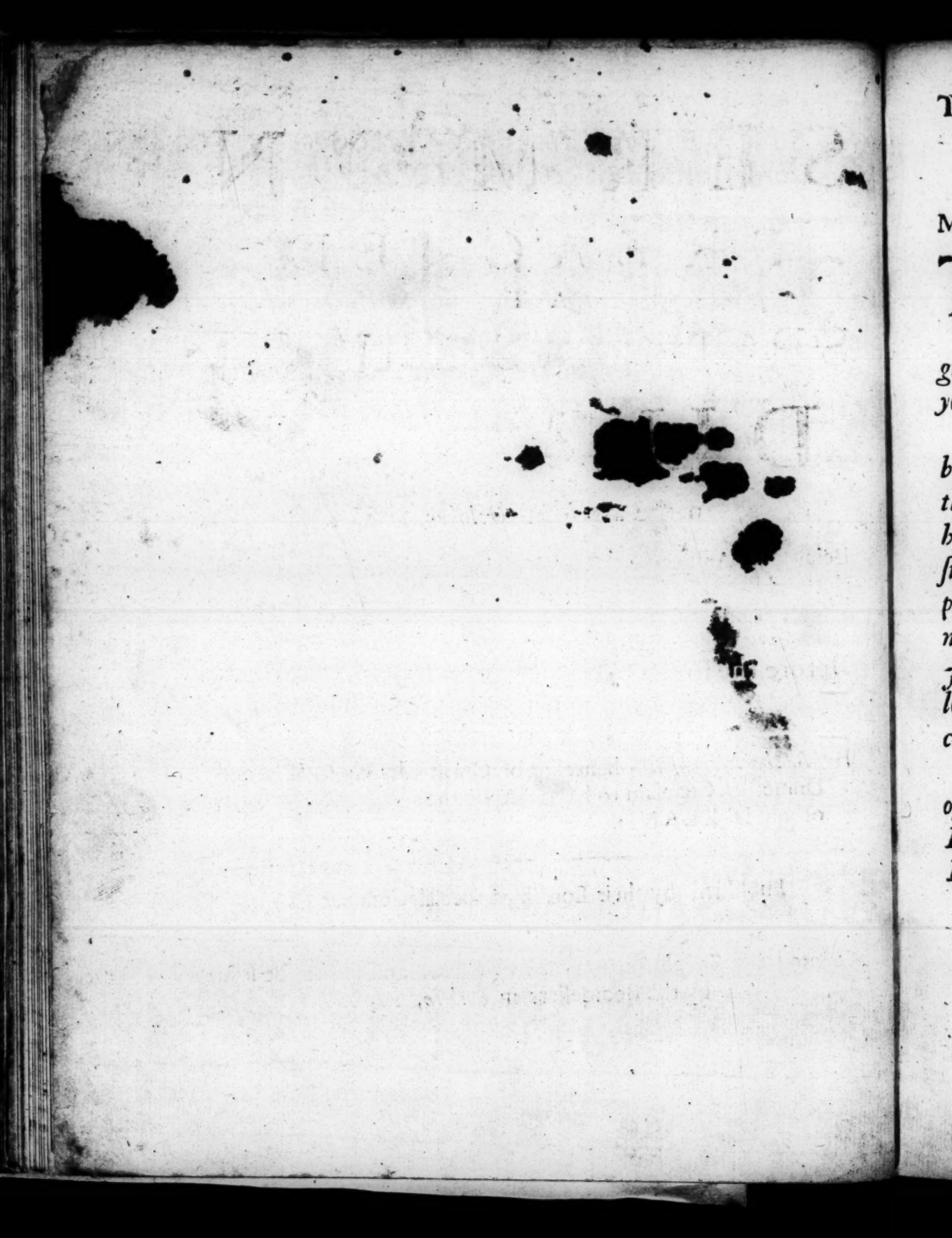
By *Michael Jephson* Chancellor of Christ Church Dublin, and  
Domestick Chaplain to his GRACE the Lord PRIMATE  
of all IRELAND.

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To the Right Honourable *Henry* Lord Viscount  
*SIDNEY*, and *Tho. CONNINGSBY Esq;*  
Lords Justices of *IRELAND*.

May it please your Lordships,

**T**He intent of this Sermon Lately Preached in your Lordships presence ( which was purely to promote the Settlement of this distracted Nation ) is in a great measure fulfilled, in its being now made Publick by your Lordships Commands.

For that we shall once again see its Peace firmly Established, and be able to weather the present storm, under the guidance of two such Watchfull and Skilfull Pilots, we have all reason to hope, when to the many other daily Instances of your Providence and Circumspection, you are pleased to add this above all, your willingness to Countenance and Encourage any the meanest attempts towards the furtherance thereof: There being nothing else in the following Discourse, besides the honesty of the design to Recommend it to your Lordships Favourable Acceptance.

And that God would be pleased to compleat the delivery of the People of this Land, and Bless and Direct your Lordships in Procuring and Settling its Peace, is the Hearty Prayer of,

Your Lordships most Humble and Obedient Servant,

Michael Jephson.



A

# S E R M O N,

Preach'd on the 23d of October. 1690.

1 Pet. Chap. 3. last part of the 11th verse.  
*Let him seek Peace and Enſue it.*

**T**HE most Unnatural and Horrid Rebellion of Forty One which ensued the Bloody Massacre of this Day, whereon many thousands of Brittish *Protestants*, Naked and Defenceless, were Sacrificed in cold Blood, and Barbarously Murdered without Provocation or Resistance: This I say so General a Rebellion against the Crown of *England*, has been so lively and lately represented to our view, faithfully transacted by the true and undoubted Heirs of their Forefathers Barbarous and Wicked Customs and Practices, and their far more wicked and damnable Religious Principles; That I find the part I am now upon of the business of this day almost Superſeded, since that all the Spoils and Rapines of those times that I should enumerate; All the perfidious Treacheries, breaches of Faith, and Perjuries, all the Villanies by them committed which I should call to your Memories, would be able to make but a very shallow and faint Impression on your mindes, if compared with those strokes which still lye heavy upon us, and through which the whole Nation as yet bleeds afresh.

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That therefore which I intend at present on this occasion shall be to enquire by what means we may so Secure our Peace and Settle it on such sure and lasting Foundations, as that it may not be in the Power of such a Rude and Barbarous Faction in every Age to shake and undermine it. In order to which I shall from the words now Read unto you set forth First, the great Blessings and Advantages to a Nation of such a Peace, which will the better dispose us heartily to apply our selves to the methods so prescribed for the ascertaining that Peace, which the Apostle does here so earnestly Exhort us to pursue and seek after, *Seek Peace and Enſue it.*

The Apostle in the begining of the foregoing Chapter acquaints the Christians with the great preferments and Emoluments, the great Rewards and Priviledges they had in Christ, *that they were a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People appointed to shew forth the Praises of him who called them out of Darkneſs into his marvellous Light: v. 9. 10.* And afterwards from the 11th verse to the 16th v. of this Chapter, he applies himself to direct them in some special Duties, whereby they may lay hold on, and Enſure to themselves so great advantages; and whereby they may render themselves meet for such glorious Recompences; And then to add weight and enforcement to all, he ſumms up both, in a quotation out of the Psalms; *Pſal. 34, v. 12, &c. He that will love life and ſee good days; Let him refrain his lips from Evil &c.* And then *Let him ſeek Peace and Enſue it.* As if he had ſaid; He that is deſirous of enjoying long life in this world, together with all the bleſſings thereof, the greateſt Proſperity, Tranquillity and Contentation of Mind, all which are but as a Pledge and Antipaſt of thoſe Bleſſings which ſhall be hereafter, when the Pious Soul ſhall be received into the Regions of Eternal Peace, when Faith ſhall ceaſe in Viſion, Hope in Enjoyment, and Grace be ſwallow'd up in Glory; He I ſay that deſires all this let him as far as in him lies, endeavour to live Peaceably with

with all men, let him be as industrious in pursuing as others are in the disturbance of our Peace, the assurance whereof is such a singular blessing to a Nation, as most effectually tends, or is at least wholly necessary, to the producing of all others; But this I shall evidence more particularly with Relation, first to the Advantages of this world, and 2<sup>dly</sup> to those that concern a better life.

As to the advantages of this world, which Peaceable times bring along with them; How do they prepare and dispose every mind unto diligence, and give encouragement thereunto by promising good Success unto it? What ease of heart, and vigour of minde does it create; how does it cheer and enliven the Spirit, banishing those dull and heavy weights of fear and sorrow, when every person upon good grounds may hope to reap the fruits of his own Labours, to gain advantage by his diligence, to find an account in his undertakings, when he can be perswaded that now he truly serves himself, or his *Posterity* which he values equally with himself. And this hope as it gives a great incouragement to our deligence, so it sweetens those labours that attend it and makes them as well easy to our selves as usefull to publick ends. Again, 'tis in such times as these that every one receives the happiest opportunities of enjoying the fruits of their own endeavours, and Gods blessing upon them; without which a mans happiness will be but little promoted by the abundance he possesses; For Peace as it conduces to the increasing so also to the making use of ones store, tis the foundations of all our Injoyments, the health of the Body politick, which gives a pleasant Taste and Relish to all other, even the least of our Felicities; 'tis then and then only we may be said to be truly happy as to this life, when we arrive at those fixt and certain and stable times, wherein a man may Injoy himself, Injoy his Friends, possess his Estate in Peace and Quietness without dread of domestick troubles or foreign Enemies, when there is no fear of civil commotions at home, nor Invasions from abroad to interrupt the Injoyment of them.

Such in brief are the advantages and blessings of Peace as to the concerns of this life; Add hereunto, 2<sup>dly</sup> the great Importance thereof in order to those that are far greater, those that concern the life to come, where I would not be thought to mean that the greatest stability, the firmest settlement of affairs is of it self a certain cause of Faith and Piety, Truth and Righteousness, and of the flourishing of Religion; but that tis such a cause hereof as that Religion cannot well flourish without it; Tho Christianity be in it self of so prolifick a nature, and so apt to Impregnate the lives and hearts of its professors, that tis hard to imagine any branch upon any occasion should ever want a due fertility that is once ingrafted into so vigorous a stock; however tis a Plant of that tenderness as not to be well able to encounter with the shocks of Rougher and Tempestuous Storms, but must be Brooded and Cherisht under the soft wings of Peace, which is as requisite to the flourishing of the Gospel now, as at first to the bringing forth of Christ its founder, for therefore we find this to be the new and the old Command, the dying Legacy and parting gift of our dear Lord and Master, who himself is Love; And his Gospel thereupon stiled the word of reconcilment; As if the whole design of his Life and Death was nought else but Peace. The most settled Peace tis confess'd, does not by any Physicall influence produce the several Duties of Christianity, but it does dispose men to a cheerfull ready and uninterrupted attention to them, and gives the happiest opportunities for the free and quiet practice of them; And therefore the *Psalmist* makes them walk as it were hand in hand together; *Righteousness and Peace* saith he *have kissed each other*; *Psalm 85: 10*. And it is the ground of St. *Pauls* Exhortation to Timothy; *I Exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of thanks be made for all men, for Kings and all that are in Authority, that we may lead a Quiet and Peaceable life in all godliness and honesty*; 1. *Tim. 2: 1, 2*. He takes for granted that Gods blessing on Kings and those in Authority is the

the great cause of Peace and Quietness; and then again that Peace and Quietness are the most happy opportunities for the Exercise both of Godliness and Honesty; And such was the motive to the Compilers of our Liturgy in the framing, And O! may it be so unto us in the perusal of that Collect of Thanksgiving for Restoring publick peace at home, when God shall be pleased to appease that Rebellion now Raging amongst us, *viz.* the opportunities that are then offer'd us of living in all Godliness and Honesty, and walking obediently in Gods holy Commandments; And so both in our Morning and Evening Service it is wisely appointed immediately after the Collect for the day, to begin with the Prayer or Collect for Peace, as a sure foundation and ground-work of all those Blessings and Graces which we request of God in our daily Prayers; Then may we Expect the great promotion of the Gospel, the flourishing of Christianity when with mutual Charity and mutual Confidence in each other, with fixt Attentions, with stedfast thoughts, and pure affections we can *attend on the Lord without distraction*, 1: Cor. 7: 35. *When God (to speak in the words of old Zacharias) shall be pleased to grant unto us, that we being delivered out of the hands of our Enemies, might serve him without fear, in Holiness, and Righteousness before him all the days of our life; Luke 1: 74, 75.*

And thus have I briefly endeavour'd to set forth the several advantages both in relation to this life, and to a better that always accompany sure and settled times; And inasmuch as contraries do serve mutually to illustrate and set off each other, I shall as briefly subjoyn the many calumnities which civil Comotions and Rebellions do bring upon a Land.

And to proceed in the former method; What greater discouragements can there be to any mans diligence in his Calling, then that when he has toyl'd and laboured, wearied his Body and his Minde, to have no assurance, or hope that he or his heires shall be the better for his pains, nor belife that hereby he serves either himself or his posterity? for who is he that will  
employ

employ and busie himself at all adventures? Build, Plant, or lay up Treasure, when he has reason to suspect, that he is Labouring for a stranger, or preparing Rich and Pleasant Spoiles for an Enemy, to feed his lusts upon? And such are the discouragements of Troublesom and Distracted times wherein one Sows and another Reaps, one Builds another Inhabits, one Plants another probably gathers the Fruit, as we have all of late seen in our days, and most of us I doubt not have in some measure felt by sad experince; Besides, tis now a man is denied the comfort and injoyment of the things which he Possesses; Honour becomes Contemptible and Merrit exposed to reproach, when that of the Prophet comes to be verified; *the Child shall behave himself proudly against the Ancient, and the base against the Honourable; Is: 3: 5.* Tis now when Friends stand most in need of the advice and assistance of each other, that that satisfaction is denied them; *the Wife of a mans youth, his companion, the Wife of his covenant, the desire of his Eyes* forced away from the Embraces of *the Husband of her bosome*, Children detained from the care and conduct of their Parents; And Friends who *Love at all times Pr. 17: 17.* And *stick closer then Brethren to each other, 18: 24.* are now compelled to submit to a violent seperation, and to bemoan their condition in the words of the Psalmist, *my Lovers and my Friends hast thou put away far from me and hid mine acquaintance out of my sight: Psal. 88: 18.* And for large Fortunes they are so far from being any Security to the Owners in such times as these, that they expose them rather to Spoil and Rapine, like some Beasts who for sake only of their costly Perfumes are Hunted and Prosecuted unto Death. And of no times more Properly then such as these could *Solomon* speak, wherein he *Saw Riches kept for the Owners thereof to their hurt, Eccles: 5: 13.* for such is the Case of unsettled times to give all manner of Encouragement to ill designing Men, in Attempting all kinde of Violences, they take off all Restraint and Check from the Vices of Men, they are an open Theatre for their Lusts

Lusts to appear and act their design upon ; then is every mans Pride encouraged to endeavour Advancement by any means ; every mans Avarice put in hopes of making Spoils upon his Neighbour , and every mans private animosity of taking Revenge upon his Enemy : Here is a door set open to all inordinate Lusts and Passions which commonly end at last in Ruine and Desolation. To this add how we are hereby hindred in our course to a better life hereafter ; inasmuch as they take away from us the happy opportunities of the free and quiet practice of our Religion : Besides, in that they totally divert mens thoughts from the consideration of things to come in a better world ; to secure their Affairs, to preserve their concerns here on earth, which seem to be in present danger : They are apt to distract and disturb our Mind, and create many confusions in them ; whereas all the Duties of Religion are then performed with the greatest pleasure to our selves, and best acceptance unto God also when he is served without distraction. And lastly, as has been already intimated, then are the most encouraging opportunities to incite the inordinate Lusts of men. Pride, Avarice, and Ambition are apt to destroy mutual Charity ; mutual confidence among men to leave them jealous one of another, and so extinguish the true Spirit of Christianity. And to sum up all in a word ; No longer may the Innocent hope for Refuge now the Laws (which were his protection) are laid aside, a stop put to all administration of Justice, Strength become the only Lawgiver, and the Longest Sword the sole measure of Right ; therefore as the Prophet complains, *Is our Land become a desolation, and an astonishment, and a curse without an inhabitant.* Jer. 44. 22. *Our Cities laid waste,* Ch. 4. 7. *And our Streets without man and without inhabitant, and without beast,* Ch. 33. 10. Hereby our Religious Assemblies are suspended, our Temples prophaned, defaced, demolished ; Learning discountenanced, and Ignorance, Famine, and the Pestilence (with a numerous train of more such attendants of Rebellion

Rebellion do flow in as a Deluge, and rush upon us an Armed Man.

I have been the shorter in recounting the great Calamities of troublesome and rebellious times; Inasmuch as (without lanching our Thoughts over to Foreign parts, harraſt by long Hoſtilities and War) We have a more convincing Evidence before our Eyes (which does more neerely concern us) of the Horror and Confuſion, the Rapin, Violence and Bloodſhed which follows Strife and Rebellion. Whileſt every of you from his own Experience may read large Lectures on what I have but briefly hinted; and the Scars in your Eſtates and Families are like to remain as ſo many ſtanding Monuments of what I have delivered; as they will do alſo of ſomewhat elſe, if (after ſo many and frequent Warnings) we do not at length uſe our utmoſt endeavours for extinguishing the preſent Fire, and preventing the Flame to break out again; that we may once arrive at that ſtate which *David* deſcribes, when we ſhall know *no more decay, no leading into captivity, nor complaining in our ſtreets*, *Pſal. 144. 14.* Which brings me to the next thing propoſed, which is to lay down ſuch Methods as will be proper for the ſettling and ſecuring of our Peace..

Now that which in the firſt place I ſhall recommend as your beſt ſecurity, is the amendment of your Lives, the walking obediently to Gods Will in the whole extent of his Laws; which is the ſame that *St. Paul* in other words propounds to the *Epheſians*; *That ye be ſtrong in the Lord, and in the power of his might*, *Chap. 6: v. 10,* *That ye take unto you the whole Armour of God*, *v. 13.* *That your Loyns begirt about with Truth, having on the breaſt-plate of Righteouſneſs*, *v. 14.* *And your feet ſhod with the preparation of the Goſpel of Peace, taking the ſhield of Faith*, *v. 15.* *And for a Helmet the hope of Salvation*, *v. 16.*

This perhaps at firſt view may be looked on as a mean and poor expedient for eſtabliſhing our Peace; but what ever other Methods the Politics and Devices of Humane Wiſdom may

may find out, they will prove weak and ineffectual to the laying any firm foundation of Peace and Settlement, without a hearty profession and sincere practice of our Religion; Let the superstructure otherwise be never so specious, and carry never so clear a face of Strength and Beauty, yet the foundation will be left weak and ruinous, unless this as the Soul in the Body run thro' the whole work, this must be the foundation the chief Corner Stone to support the whole Building, and the Cement to unite and knit together all its parts: For 'tis this in the first place will give us a sure Title to the aids of Divine Providence, and will ingage the power of God to give security to that People by whom he is thus faithfully served and honoured. God who is just and true and Righteous will defend a just and a Righteous People: The whole History of the Jewish Nation is little else but an account how God Almighty raised or depressed, Blessed or Punished that Nation according to the various instances of their obedience or disobedience, when they provok'd him to displeasure by the iniquities of their lives; he forsook and abandon'd them to themselves, when they repented of their Sins, and humbly return'd unto him again, he then *Saved them from the Adversaries hand, and deliver'd them from the hand of the Enemy; Psal. 106: 10.* And that many times too, when their deliverance was beyond the power of second causes.

Of this we have moreover the promise of God the Author of all Peace, who is Truth itself and cannot lie to secure us; *mark the perfect man* says David *and behold the upright for the end of that man is Peace, Psal. 37: 37.* Again, Solomon tells us that *when a mans ways please the Lord, he maketh even his Enemies to be at Peace with him, Prov. 16, 7.* And so the Prophet *Isaiah* assures us *that the work of Righteousness shall be Peace, and the effect of Righteousness, quietness and assurance for ever, Is. 32. 17.* And in another place the same Prophet thus bespeaks Judah; *Wash you, make you clean, put away the evil of your doings from before*

mine Eyes, Cease to do evil, Learn to do well, Seek judgment, Relieve the oppressed; Judge the Fatherless, plead for the Widdow; Come now and let us reason together saith the Lord, though your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wooll; if ye be willing and obedient, ye shall eat the good of the Land, but if ye refuse and Rebel, ye shall be devoured of the Sword, for the mouth of the Lord hath Spoken it: II. 1, 16: &c. In the same manner also God expresses himself by the same holy Prophet, with a Fatherly regard to them who are truly penitent; I have seen his waies and will heal him: I will lead him also, and restore comforts unto him, and to his Mourners. I create the fruit of the lips, Peace, Peace to him that is far off, and to him that is nigh saith the Lord, and I will heal him; But the wicked are like the troubled Sea when it cannot rest, whose waters cast up Mire and Dirt. There is no Peace saith my God, to the wicked, 57: 18. &c. They are our Lusts which War in our Members, as the Apostle assures us, which are the natural causes of Wars and Fightings amongst us, Jam: 4, 1. And Prophaneness, Impiety, Irreligion, Riot, Luxury, Extortion, and Oppression are so destructive to the Peace and Strength of any People, that should God stand neuter and indifferent, should he leave them to themselves, and bring no other evil among them, yet of themselves they would run to Dessolation; for a People abandon'd to Prophaneness, can have no Conscience, Faith or Truth, to knit them together in Society: And the Vices of Luxury, and Excess are like a Flame that Eats and Devours its own fuel, and then perishes with it: They take away the heart, bring to a Morfell of bread, give Rotteness to the bones, are a reproach and blot to the name, destroy Kings, root up Foundations. But God also is so far from being indifferent to any National Sins and Vices, that they hasten down his Judgments, and engage him against us, make us at Enmity and Varience, and set us at distance with Heaven it self; These were the Vices that destroy'd

stroy'd the Kingdom of the *Jews*, a Kingdom settled by his peculiar Providence, and in a Family chosen by God himself and anointed by his special Command: And when these become general, and suffer'd with impunity to outface the day, as if they would be no longer thought works of Darkness, when as the Prophet speaks, *they put on a brow of Brass*; *Is: 48, 4.* And know no shame *Zep. 3: 5.* Then 'tis time for God to visit for these things, and to be aveng'd on such a Nation; *Jer: 5, 9.* But on the contrary we are assured, that if denying ungodly and worldly Lusts, we live Soberly Righteously and Godly in this present world *Tit: 2: 12.* And that ye put off concerning the former conversation the old man which is corrupt according to the deceitfull Lusts, and be renewed in the Spirit of your mind; And that ye put on the new man which after God is created in Righteousness and true holiness, *Eph: 4. 22.* Then as *Eliphaz* speaks to *Job.* He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; *v. 20.* In famine he shall redeem thee from Death, and in War from the power of the Sword; *v. 21.* Thou shalt be hid from the Scourge of the tongue, neither shalt thou be afraid of Destruction when it commeth; *v. 22.* At destruction and famine thou shalt laugh, neither shalt thou be afraid of the Beasts of the Earth; *v. 23.* For thou shalt be in league with the stones of the field, and the beasts of the field shall be at Peace with thee; *v. 24.* And thou shalt know that thy Tabernacle shall be in Peace, and thou shalt visit thy habitation, and shalt not sin; *v. 25.* Thou shalt know also that thy seed shall be great, and their offspring as the grass of the Earth; *v. 26.* Thou shalt come to thy grave in a full age, like as a shock of Corn cometh in, in his Season. *Job. 5. 19. &c.*

So much may suffice to shew that 'tis by Righteousness and Holiness of life we lay the best Foundation for a Peace and Settlement.

But whereas one may be Righteous over much, according to *Solomon*, and so destroy himself, *Eccles: 7: 16.* And that the Righteous

*teous man not only runeth to the name of the Lord as a strong Tower for his safety, Prov. 18: 10. But if he be prudent when he foreseeth the evil, he also hideth himself: Prov. 27: 12. That is he neglects not any other lawful means for his safety; even as Christ himself forbade not his Disciples the wisdom of Serpents when he crjoyn'd them the innocen Doves; wherefore 2dly what I have further to Propose as a means for our Establish-ment, shall be with reference to the present disturbers of our Peace, the Rebellious troublers of our Israel; And that is the putting it out of their Power to hurt the Publick, whose very Religion makes it impossible for them to give any competent security that they will not destroy it. I Remember that Sr. John Davys Attorney General to King James the first, in his ingenious Treatise of this Kingdom, having well consi-  
 Pag. 165. dered the nature of the *Irish* Laws and Customs, concludes that the People which use them must necessarily be Rebels to all good Government, destroy the Common wealth wherein they live, and bring Barbarism and Desolation upon the Richest and most Fruitful Land in the World; And whether will this Natural Barbarity of theirs carry them, nay whether has it not carri'd them; when like oyl pour'd on the flame it quickned and hightred with their Religion? A Religion which is therefore the more generally embraced by them, and which therefore I call theirs; inasmuch as it suits so well too, and gratifies in every thing this their Barbarous Inclination; So that however this their intractable temper with long commerce and conversation with a Civiliz'd People might be refined, & intime wearaway, yet what by Equivocations, & dispensing with Oaths, and other Damnable Principles of their Religion, which are destructive to all Society, they are rendred altogether incapable to give any sufficient security of their Faith and Allegiance: And they can never be supposed to want the will, but when they want the Power of doing Mischief.*

I shall not take upon me to determine in what manner, they are to be reduced to such a state, nor shall I forestal the Wisdom of the Nation whensoever it shall be summon'd for so good and Necessary a work; But that with the unwary or unskilfull mariner we be not alwaies and for ever Shipwraft *on the same Quicksands*, I shall crave to lay before you that usual Stale and Impossture, their light and easy submissions when in distress, wherewith ( as the foremen- *Pag. 45.* tioned Author observes ) in all Ages they have mock't and abus'd the Clemency and Mercy of the *English* Goverment; who ( as he observes in another place ) by granting them many Protections and Pardons, *Pag. 184.* did by the cheapness hereof in all Ages bring great dishonour and damage to themselves, so well and to a rittle have they verified that of the Prophet; *Let Favour be shewed to the wicked, yet will he not learn Righteousness, but in the Land of uprightness, will he still deal unjustly: Is, 26, 10.* By this Device ( as he there shews ) the deluded King *Henry the 2d.*, King *John* and King *Richard the 2d.* on their appearance in this Kingdom, and so dissolved those Forces which they were never able to resist: And by the same means, together with the additional complication of Perjuries ( in which they are initiated from their Childhood ) and other fraudulent practices after the Restauration they defeated the hopes of many who had been mainly instrumental in Quelling that Horrid Rebellion of Forty one, which occasion'd this Paradox from one who was no superficial observer of their Practices, *That nothing but another Rebellion could make Ireland happy.* Another Rebellion ! A bitter Cup, we all know, yet such as may however prove wholesom in the end; And, if as good Laws usually spring from ill manners, this be not hindred of its due operation, We may yet hope to see our Kingdom more flourishing after its Confusions, its Peace the better established af-

ter these disorders; And our *Harp* the higher tun'd to the *Songs of Sion* for hanging thus long upon the *Willows*, *Psalm*: 137: 2. But if we go on still to rejoyce in our Plague, if we continue fond of these pricks and thorns in our Sides, and still hug these Vipers in our bosoms, they will not fail to repay us for all the heat they receive from thence; And should we so far neglect the present opportunity, as to remit it to a farther experiment of their Submission, we have reason to suspect what was said of the *Romans* Conquering of *Pyrrhas* may be verified of us; such another Victory would undo us: For to bespeak you in the same words that the Prophet bewails the Judgments of *Judah*; Behold your Country is desolate, your Cities are burnt wit fire, your Land, Strangers devour it in your presence, and it is desolate as a verthrowen by strangers; And the Daughter of *Zion* is left as a Cottage in the Vineyard, as a lodg in a garden of Cucumbers as a Besieged City; *Is.* 1: 7, 8. Ye have seen a flourishing Kingdom of a sudden like *Herrod* in all his Splendor and Glory, Seised on and destroyed by Lice, by a swarm of the basest and most infamous vermin that ever bred out of the filth of a Nation; And the face thereof so much altered from what it was, like that of *Jezebel* when worried by dogs, that one can scarcely believe this to be the same place which not many years since was the desire as well as envy of her Neighbours; It is a great approach to happiness to grow wise from the misfortunes of others; but by an irreversibile fate he is doom'd to the Extremest misery who is not made cautious by his own manifold sufferings. Now if seeing your Improvements, the many years labour of your own hands, mow'd down as in a moment, if the carrying away your Flocks and your Herds, the laying waste your Lands, the rifling your Houses, the prophaning your Holy Places: If the Banishment or Captivity of your own Persons your Wives and Children, if all the Miseries and Calamities of War and Rebellion, which you have actually felt beyond the power of the Pen, or

Pencil

Pencil to Paint and to describe, whilst we knew no King in Israel, if all this be not warning sufficient to awaken your diligence: I know nothing wanting in this life to compleat the Misery of such a People, but what with difficulty you have hitherto escap'd, The Wheel or the Gallies: But I have reason to hope better things for us; And that the great God who has signally appeared in our deliverance by his Servant King William, will not in the end give us, *before whose eyes these things have been thus evidently set forth*, up to such delusion, infatuation or witchcraft, as not *timely to discern the things which belong unto our Peace*.

To this end I must again Exhort you seriously to lay to heart that which is like to prove the surest, the best stability of the times, *the early amendment of your lives*; This was the expedient Daniel proposed to Nebuchadnezzar for the *Lengthning his tranquility*, when he had denounced against him the heavy Judgments of God Dan: 4: 27. Now though we have all drank deep of the Cup of his wrath, though *he hath Chastened and Corrected us*, yet *hath he not given us over unto Death*: If therefore now that Gods Judgments are in the Earth, with the Inhabitants of the World we learn Righteousness Is: 26, 9. We shall yet have reason to Magnifie our Redeemer for these Afflictions, to bless him for the Mercy of these wholesom (tho bitter) ingredients, And to say with the Psalmist; *It is good for me that I have been Afflicted, that I might learn thy Statutes*, whereby we shall do ourselves a double kindness, procure Gods blessings, and be disposed to make a right use of them.

The prescribing means for our Establishment is the work but of a few, but the rendering them effectual is the business of us all, we must none, not the meanest of us all, fail in our several stations by a due amendment and holiness of life to engage the Almighty on our side, to give Success unto, and to crown the endeavours of our wisest Councillors; for after all that we can do

do or say 'tis by our Religious Service we must expect to secure our Civil freedoms, and by our obedience to Gods Laws to preserve those of the Land: 'tis our reform'd life is to continue unto us the reform'd Religion: And in a word, 'tis our Peace with Heaven must give us Peace and Happiness on Earth.

Particularly let us endeavour to stifle and bury all Heats and Animosities among our selves about the by-matters and circumstantial of Religion; 'twas *Joseph's* advice to his Brethren, *See that ye fall not out by the way*, Gen 45. 24. And methinks it should be no small inducement to a Reconciliation among Protestants, that we can speak to them in the words of *Moses* to the two contending *Israelites*; *Sirs, ye are brethren, why do ye wrong one to another*, Acts 7. 26. Why should our non-agreements (which are but meer mistakes and misapprehensions) in smaller matters be of more force to distract and to divide us, then in our agreement in the main matters the substance of Religion should be to unite us? We are all agreed there is but *one Body, one Spirit, one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all*, why then should we not be of one Heart, and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity? we cannot but be sensible of what dangers we have been in by our unhappy divisions, and what obligations now lie upon us to a Godly union and concord; 'Twas through this door that Popery and Arbitrary power attempted to creep in and get the Dominion over us; And 'tis but too notorious how those who have made it so much their business to speak and cry out against the Beast, have yet by this means been hugely instrumental in supporting and upholding his Throne, *Divide et Impera*, is the old Machiavilian Policy so closely pursued by our Adversaries, that whilst with divided interests we have sought to compass our Designs, we have with the three Brethren a-

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against the Ancient *Roman*, well nigh been made a lamentable instance of the truth of another Military Maxim, *Dum singuli pugnant universi vincuntur*. We see how that all the numerous Sects which swarm in the Church of *Rome*, do lay aside the differences of their several Factions, and confederate together against Gods true Religion; And how far soever asunder they are in other matters, yet they are all for extirpating the pestilent *Northren* Heresy, as they call it; they all march steadily to the same end, and are all unanimously bent to fulfil what their Bishops by Oath at their Consecration oblige themselves unto, *the Persecuting of all Hereticks to the utmost of their Power*; you see 'tis the common concern of us all. And may we not learn one profitable Lesson from our Enemies? shall not we unite in our utmost endeavours; to support that true Faith which they call Heresy? shall we not be as ready to give one another the *right hand of fellowship*, and to *joyn hands together in Christ*, and for him; when we see how unanimous they are in banding together against him?

And that which now chiefly gives us ground to look for so good an Issue, and Success in this matter, is, that God himself has raised us up a glorious Deliverer, who when the same God shall be pleased to bless him *with rest from all his Enemies round about*, as he did King *Solomon* in order to build the Temple; may be as instrumental in repairing the breaches of *Sion* and healing her divisions as in rescuing her from her Enemies; may erect unto God a Church all glorious within, and prove as eminent a reconciler as a deliverer. By whose powerful mediation when we shall have layd down our rigid imposing on the one hand, and our stubborn obstinacy and willfulness on the other, and instead thereof put on humility, self-denial, condescension, and a Catholick Charity, then shall we see our Peace upon a firm bottom, and then and not till then shall we triumphantly sing, *Babylon is Fallen*

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But Lastly, and above all, we are here Assembled this day to render thanks to Almighty God for putting a stop in his due time to that deluge of Innocent Blood shed by the Rebellion and Massacre of this day; In conjunction with which let us never be unmindfull of rendering him our hearty Thanks and Praise for alike deliverance lately vouchsafed to us, by the hand of his servant King *William*; least by our ingratitude we stop the current of his future Favours, and so render our selves unmeet for his farther deliverance: And in blessing let us bless the glorious Instrument of our Happiness, not curiously and ungrat-fully (as the manner of some is,) rejoycing in the blessing, and at the same time Snarling at the hand that reaches it to us.

And to conclude in a word, now that we enjoy again the advantages of *giving our attendance at the posts of the doors of the Lords house*; since that the Gates thereof are now open unto us, and we have free access unto his altars, and may congregate our selves freely to worship the God of our Fathers in his most holy Place. The most suitable return of Praise and Thanksgiving for so great benefits is the *Loving this place where Gods honour dwells*, and frequenting therein the service of God in the Publick Offices and holy Ordinances thereof.

And that our thankfulness may keep Peace with the Mercy, let us provoke one another to the discharge of this duty, saying in the words of the Prophets. *Com let us go up to the mountain of the Lord Mic: 4: 2. to the House of the God of Jacob, If: 2: 2. to sing Praise to the honour of his Name, and to make his Praise Glorious. Psal. 66: 1.*

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